

# Simplified Logic

*An edited translation  
of*

*Tayseer ul Mantiq*

تَيْسِيرُ الْمَنْطِقِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حامداً و مصلياً

## FOREWORD

Mantiq (logic) is a very important subject in the dars-nizaami. Many of the technical terms found in the kitaabs of beliefs, usool, etc. are all mantiq terms. For the understanding of these books, one has to have a firm grounding of nahw, sarf and mantiq.

In this era, the academic abilities of students has become very weak, especially in matters related to understanding. Therefore, Moulana Abdullah Gangohi Saheb رحمہ اللہ prepared this book "Tayseerul-Mantiq" so that students can have an understanding of these technical terms in their own language, before studying the subject in greater detail in the Arabic language.



A need was felt to translate this book into English with a few minor additions. We make duaa that Allaah ﷻ accepts this translation, and makes it a means of closeness to Allaah ﷻ.

If any errors are found, the translator should be informed so that they can be corrected in future editions.

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25 Shawwaal 1438- 19 July 2017

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## LESSON ONE

### THE DEFINITION OF علم AND ITS TYPES

علم. The form of any object which comes into your mind e.g. Zaid-Somebody uttered the word Zaid and his form appeared in your mind. This is علم of Zaid.<sup>1</sup>

علم is of two types: 1. تصور (concept)

2. تصدیق (affirmation)

If one matter is established for another, negatively or positively, it will be termed as تصدیق e.g. Zaid is Amr's father, Zaid is not Amr's father.<sup>2</sup>

Otherwise, this will be referred to as تصور e.g. Zaid, Amr, horse, came, went, is, is not.<sup>3</sup>

1. The form which comes into our mind either by seeing, smelling, tasting, feeling, hearing or understanding is referred to as علم of that object.

2. It should be بجملة خبرية, whether positive or negative, and show conviction. (یقین)

3. تصور has a few forms : 1. Knowledge of one thing e.g. Zaid. 2. Knowledge of two or more things which are not related e.g. Zaid, Bakr, Amr. 3. Knowledge of an incomplete relationship e.g. the servant of Zaid, my trouser. 4. Knowledge of a complete sentence which is انشائیہ and not خبریہ e.g. Bring water. 5. Knowledge of a complete sentence which is خبریہ, but shows doubt-there is no conviction e.g. Zaid may have arrived. In short, تصدیق is to have یقین of بہت نامہ خبریہ and all the other forms are referred to as تصور.



## EXERCISE

State whether the following are تصور or تصدیق :

1. The horse of Zaid    2. The daughter of Amr
3. Zaid's slave    4. Shirt    5. Clean trouser    6. Bakr
- Khalid's son.    7. Cold water    8. Nabi ﷺ is the
- messenger of Allah ﷻ.    9. Jannah    10. Hell    11. The
- bounties of Jannah    12. Jannah is a reality.    13. Makka
- Mukarramah    14. Perhaps I will go to India.    15. Go to
- town .



## LESSON TWO

THE TYPES OF تصور AND تصدیق

تصور is of two types:

1. تصور بدیهی (self-evident concept)
2. تصور نظری (speculative concept)

1. تصور بدیهی To have knowledge of that thing which does not need to be defined e.g. fire, water, cold, heat.
2. تصور نظری To have knowledge of that thing which cannot be understood without being defined e.g. ism, fi'l, harf, mabny, mu'rab.

تصدیق is also made up of two types :

1. تصدیق بدیهی (self-evident affirmation)
2. تصدیق نظری (speculative affirmation)

1. تصدیق بدیهی That تصدیق which one does not need to possess a proof to understand e.g. two is half of four, a whole is larger than half.



2. تصدیق نظری That تصدیق which one needs a proof to understand e.g. The world was created. Allah ﷻ exists

## EXERCISE

Mention which type of تصور or تصدیق are the following

1. Jannah 2. The punishment of the grave 3. Moon
4. Sky 5. The scales of justice (Mizaaan) 6. Amr ibn
- Bakr's father. 7. The sun is bright. 8. The treasure
- of Jannah 9. Kauthar is a pond of Jannah. 10. America
11. Allah is one. 12. The bounties of Jannah .



1. Two important points should be remembered at this juncture: 1. According to different people there can be differences with regards to something being بدیهی. For one person something may be بدیهی whilst for another person, it may be نظری e.g. for a religious-minded person an angel, Jannah, Jahannum will be بدیهی whilst for an uninformed person these will be نظری. 2. Due to continuous usage of certain objects, some things which are نظری become بدیهی e.g. for a person working in a certain field, there are many things and phrases which due to his daily interaction with them, become بدیهی even though originally they were نظری for him.

## LESSON THREE

### MANTIQ-DEFINITION, OBJECT AND SUBJECT MATTER

To join two or more known تصور and to gain knowledge of an unknown تصور is referred to as تعریف or قول شارح (definition) e.g.

1. A new muslim does not know what an angel is, so he asks you. Since he knows the meaning of body, life, illuminated, delicate and obedient, you explain to him that an angel is an illuminated and delicate living body which is always obedient to Allah ﷻ. Thus from these known تصورات, he will come to know and define an unknown تصور.

2. A person is studying nahw. He does not know the meaning of کلمه. However he knows what an utterance (لفظ) is and he understands the word meaningful (وضع لمعنی معلوم). You thus explain to him that



کلمہ is a meaningful utterance (کلمہ وضع لمعنی معلوم). He then learns the definition (قول شارح or تعریف) and meaning of it. The definition (in this case کلمہ وضع لمعنی معلوم) is referred to as معرف .

To join two or more known تصدیق and to gain knowledge of an unknown دلیل is referred to as دلیل (proof or argument) e.g. 1. You are aware that the world is always changing. You also know that anything which changes is created. From these two sentences you come to learn that the world has been created which you did not know before.

2. An unlearned person asks you if Jannah is a reality. You explain to him that Rasulullah ﷺ has mentioned that Jannah is a reality and whatever Rasulullah ﷺ says is absolutely correct. Thus by these two known statements, we come to learn of a third unknown statement that Jannah is definitely a reality.

Joining two or more known things, in an orderly manner (ترتیب) whether it be تصور or تصدیق and coming to

know of some unknown matter is referred to as فکر or نظر (reflection). Sometimes, in the joining and arrangement (ترتیب) errors may occur.

Definition: Mantiq is that branch of knowledge which saves one from making errors in دلیل and تعریف.

Subject matter: Those دلیل and تعریف by which one gains knowledge of unknown تصور or تصدیق .

Object: For ones نظر to be correct and to be saved from errors in it .





## LESSON FOUR

### وضع AND دلالت

**دلالت (Indication, sign):** For something to be such either naturally or by some-one specifying it that by having knowledge of it one comes to know of an unknown thing. The thing by which one comes to learn of the unknown object is called **دال** and the object which one learns about is termed **مدلول** e.g. you saw smoke and immediately you realised that there must be fire. Thus smoke is the **دال** and fire is the **مدلول**. Learning about the fire by seeing the smoke is referred to as **دلالت**.

**وضع (Stipulation):** To specify or coin one word for something that by the knowledge of the first thing the knowledge of the second is obtained. The coined utterance is referred to as the **موضوع** whilst the thing for which it has been designated is referred to as the **مدلول**. For example, the word knife has been specified

and coined for an object which has a handle and cutting steel. As soon as the word knife is uttered, your mind immediately thinks of a cutting object with a handle. The knife is the **موضوع** and the handle and blade is the **مدلول**. Coining and specifying this object for the knife is referred to as **وضع**.

**دلالت is of two types :** 1. **دلالت لفظية** 2. **دلالت غير لفظية**

**دلالت لفظية :** That **دلالت** in which the **دال** is an utterance e.g. The word Zaid indicates towards the being of Zaid.

**دلالت غير لفظية :** That **دلالت** in which the **دال** is not an utterance e.g. Smoke indicates towards a fire.

**Both these types are of three types:**

1.1) **دلالت لفظية وضعية :** That **دلالت** in which the **دال** is an utterance and **دلالت** takes place due to the word being coined as such (**وضع**) e.g. The word Zaid points to the being Zaid since the name has been coined for him.



1.2) **دالات لفظية طبيعية** : That **دالات** in which the **دال** is an utterance and **دالات** takes place due to the demand of one's nature e.g. The word Ah points to pain or sorrow. It naturally emerges from one's mouth at the time of pain and sorrow.

1.3) **دالات لفظية عقلية** : That **دالات** in which the **دال** is an utterance and **دالات** takes place due to the demand of one's intellect e.g. A person hears some sound behind a wall. This indicates to the presence of some-one there.

2.1) **دالات غير لفظية وضعية** : That **دالات** in which the **دال** is not an utterance and **دالات** takes place due to the word being coined as such (**وضع**) e.g. 1) A signboard indicates the direction and distance of a place. 2) The word Zaid when written on a piece of paper indicates towards the being of Zaid.

2.2) **دالات غير لفظية طبيعية** : That **دالات** in which the **دال** is not an utterance and **دالات** takes place due to the demand of one's nature e.g. The redness of one's face points to the fact that he is embarrassed.

2.3) **دالات غير لفظية عقلية** : That **دالات** in which the **دال** is not an utterance and **دالات** takes place due to the demand of one's intellect e.g. Smoke indicates towards the existence of a fire.

## EXERCISE

State which type of **دالات** are the following. Also state the **دال** and **مدلول**:

1. Shaking of the head – Yes or no
2. Red flag – The stopping of a train
3. Sunshine – Sun
4. Uh Uh – Pain
5. Zaid (written on a page) - Zaid

State which type of **دالات** are the following and what is their **مدلول**:

1. Pen
2. Madrassah
3. Human being
4. Zaid
5. Chair





1.2) **دالات لفظية طبيعية** : That **دالات** in which the **دال** is an utterance and **دالات** takes place due to the demand of one's nature e.g. The word Ah points to pain or sorrow. It naturally emerges from one's mouth at the time of pain and sorrow.

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1. Pen
2. Madrassah
3. Human being
4. Zaid
5. Chair





## LESSON FIVE

### دلالت لفظیہ وضعیہ

Generally, in mantiq, دلالت لفظیہ وضعیہ is discussed since explaining and understanding something is easily understood by this form of speech, contrary to the other forms.

دلالت لفظیہ وضعیہ is of three types:

1. مطابق (Signification of complete accord)
2. تضمنی (Signification of partial accord)
3. التزامی (Signification by implication)

1. مطابقی - It is that form of دلالت where the word points to the whole موضوع e.g. When a person utters انسان, then this points to حیوان ناطق in totality.

2. تضمنی - It is that form of دلالت where the word points to part meaning of its موضوع e.g. When a person utters انسان, then this points to حیوان or ناطق.

3. التزامی - It is that form of دلالت where the word does not point to the whole or to part of its موضوع, but points to the لازم of its موضوع e.g. When a person utters انسان, then this points to قابلیت علم<sup>1</sup>.



1. This requires some explanation. A human being is regarded as an intellectual living being (حیوان ناطق). It is apparent that there are two portions in this definition: intellectual (ناطق) and living being (حیوان). Obviously, if a person has knowledge of the whole of something, then he will definitely have knowledge of part of it. Similarly, if a person has knowledge that man has intellect, he will automatically understand that man has the ability to acquire knowledge. This ability is thus amongst the inseparable attributes of man. When a person has knowledge of something, then definitely he will possess knowledge of its inseparable attributes (لازم).

انسان is the موضوع and حیوان ناطق is its موضوع, حیوان and ناطق are its portions and the ability to acquire knowledge (قابلیت علم) is the لازم (inseparable attribute) of man. When a person utters the word انسان, then he indicates to حیوان ناطق as well as حیوان and ناطق, and علم of قابلیت. The only difference is that he intends حیوان ناطق (دلالت مطابقت), and unintentionally, the parts (ناطق and حیوان) are implied (دلالت تضمن) as well as the inseparable attribute (علم of قابلیت). Understand this well!



## LESSON SIX

### مركب and مفرد

Words which point to a meaning are of two types:

#### 1. مفرد 2. مركب

1. **مفرد** - This is that utterance, a portion of which does not intentionally indicate to a portion of its meaning e.g. The word Zaid. Z, a, i, d does not indicate any part of Zaid.

**مفرد** is of four types:

a. The word has no portion e.g. I, ا (in Arabic)

b. The word has parts but they do not possess any meaning e.g. man It is made up of three letters which independently do not possess any meaning.

c. The word has parts and they possess meaning, but they do not show the meaning you intend e.g. A person's name is Abdullah which is made up of two parts which possess meaning, Abd(servant) and Allah. However this name does not indicate part of the aforementioned person.

d. The word has parts, they possess meaning and part of the word refers to part of its meaning, but intention of this meaning is not taken e.g. a person's name is حيوان ناطق A portion of the phrase refers to part of the meaning, but when the person's name is this, this meaning is not intended.

2. **مركب** - This is that utterance, a portion of which intentionally indicates to a portion of its meaning e.g. Zaid is standing. Here each portion i.e. Zaid, is, standing all indicate to a portion of the meaning of the entire sentence.



## EXERCISE

In the underlying examples, point out which words are مفرد and which are مرکب .

1. Ahmad      2. Johannesburg      3. Abdur-Rahman
4. Fast of Ramadhan      5. The salah of Zuhr      6. The father of the boy
7. The student is studying.      8. Zaybun-nisa (The beauty of women-a woman's name)



## LESSON SEVEN

کلی and جزئی

مفہوم is the صورت (form) of an object which appears in one's mind. (This is also referred to as علم or معنی).

It consists of two types: 1. جزئی 2. کلی

1. جزئی: That مفہوم in which there is no شرکت (partnership) i.e. it applies to one specific object e.g. Zaid, this book

2. کلی: That مفہوم in which there may be شرکت (partnership) i.e. it may apply to several objects e.g. person. This word can apply to Zaid, Amr, Bakr, etc. The different objects which appear under one کلی are referred to as جزئیات (subordinate parts) or افراد (individuals) e.g. Zaid, Amr and Bakr are جزئیات of human beings ; human beings ,cows and sheep are جزئیات of animals.



## EXERCISE

In the underlying examples, point out which words are مفرد and which are مرکب .

1. Ahmad    2. Johannesburg    3. Abdur-Rahman
4. Fast of Ramadhan    5. The salah of Zuhr    6. The fat boy
7. The student is studying.    8. Zaybun-nisa (The beauty of women-a woman's name)



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1. جزئی: That مفہوم in which there is no شرکت (partnership) i.e. it applies to one specific object e.g. Zaid, this book

2. کلی: That مفہوم in which there may be شرکت (partnership) i.e. it may apply to several objects e.g. person. This word can apply to Zaid, Amr, Bakr, etc. The different objects which appear under one کلی are referred to as جزئیات (subordinate parts) or افراد (individuals) e.g. Zaid, Amr and Bakr are جزئیات of human beings ; human beings ,cows and sheep are جزئیات of animals.



Notes :

1. کلی has the possibility intellectually of being applied to many things whether this is in reality or not e.g. the word sun applies to one object, but there is a possibility that there can be more than one sun. In fact, it is not necessary to apply to even any real object e.g. mountain of gold, river of honey, ocean of butter. All of these phrases are کلی since they can apply to many such things, even though none of these things are found in reality.

2. Sometimes, a کلی, because of becoming specific due to اسم الاشارة, being مضاف to a جزئی, becoming a منادی, etc., becomes a جزئی e.g. this person, the book of Zaid, O boy!

**EXERCISE**

In the underlying examples, point out which of the following is کلی and which is جزئی?

1. Horse    2. Cow    3. My cow    4. Zaid's slave
5. Planet    6. This planet    7. Black hat    8. My pen
9. Wall    10. This water    11. Star    12. That masjid
13. O girl!    14. Book    15. His book





## LESSON EIGHT

### عوارض and ماہیت ، حقیقت

**حقیقت** (reality) and **ماہیت** (essence): Those things by which an object exists. If even one portion does not exist, this object will not possess any existence e.g. the **حقیقت** or **ماہیت** of a human being is **حیوان ناطق** (intellectual living being).

**عوارض** (accident): Those things which are not part of the reality of the object. In other words, the existence of the object is not based on it e.g. To be black, to be white, to be learned, to be ignorant, etc, are all **عوارض** of human beings since the existence of a person is not based on these qualities.

**کلی** is of two types: 1. **کلی ذاتی** 2. **کلی عرضی**

1. **کلی ذاتی**: That **کلی** which is the entire **حقیقت** of its **جزئیات** or a part of it e.g. human being is the entire **حقیقت** of its

**جزئیات** who are Zaid, Bakr, Amr, etc and animal is part of the **حقیقت** of bull, cow and human being.

2. **کلی عرضی**: That **کلی** which not included in the **حقیقت** of its **جزئیات** e.g. laughing is a **کلی عرضی** of man since it is not his whole reality or part of it, but is not included in its **حقیقت**.

### EXERCISE

In the underlying words, which of the following **کلی** are **ذاتی** and which are **عرضی** ?

- |                    |                 |                 |
|--------------------|-----------------|-----------------|
| 1. Red-pomegranate | 2. Animal-horse | 3. Strong-horse |
| 4. Wide-masjid     | 5. Body-stone   |                 |
| 6. Hard-stone      | 7. Sharp-knife  | 8. Sharp-sword  |
| 9. Body-tree       | 10. Steel-knife |                 |





## LESSON NINE

THE TYPES OF کلی ذاتی

کلی ذاتی is of three types:

1. جنس (genus) 2. نوع (species) 3. فصل (differentia)

1. جنس is that کلی ذاتی which refers to those اشیاء whose حقیقت are all different e.g. حیوان (animal) is جنس because it refers to humans, cows, sheep, etc, whose realities are all different.

2. نوع is that کلی ذاتی which refers to those اشیاء whose حقیقت are all the same e.g. انسان (man) is نوع because it refers to Zaid, Bakr, Amr, etc, whose realities are all the same.

3. فصل is that کلی ذاتی which refers to those اشیاء whose حقیقت are all the same and separates this حقیقت from other ones e.g. ناطق (intelligence) is فصل because it

refers to Zaid, Amr, Bakr, etc, whose حقیقت is one and it separates انسان (human beings) from other حقیقت like cow, sheep, etc.

کلی عرضی is of two types:

1. خاصه (peculiarity) 2. عرض عام (general characteristic)

1. خاصه is that کلی عرضی which is specific to the افراد (individuals) of one حقیقت e.g. ضاحک (laughing) is a خاصه of انسان (human beings) since it is found in Zaid, Bakr, Amr, etc., whose حقیقت (reality) are all the same.

2. عرض عام is that کلی عرضی which is not specific to the افراد (individuals) of one حقیقت but apply to افراد (individuals) of different حقیقت e.g. ماشی (walking) is عرض عام of انسان (human beings) since it is found in humans, horses, cows and sheep, etc., whose حقیقت realities all differ.



In short, کلیات are five: 1. جنس 2. نوع 3. ناطق  
4. خاصہ 5. عرض عام

**Note:** Hereunder are a few terms commonly used by the logicians:

1. جنس : living being
2. ناطق : possessor of intellect
3. جوہر (primary matter) that which exists by itself  
This is contrary to عرض (accident) which is dependent on something else for its existence.
4. جسم نامی : a body which grows like trees, plants and animals.
5. جسم مطلق or جسم : body (that جوہر which possesses length, breadth and height).
6. حساس : that which has feeling.

حیوان	جسم	حساس	انسان	حیوان	ناطق
جسم نامی	جسم	ذی نماء	حیوانات	جسم نامی	حساس
جسم مطلق	جوہر	قابل	حیوانات	جسم نامی	حساس
جوہر	موجود	قائم بذاتہ	حیوانات	جسم نامی	حساس
موجود	لا فی موضوع	نباتات	جسم	جسم	متمحرک بالارادہ
		جمادات	جوہر	جسم	ذی نماء
		ملائکہ	موجود	جسم	قابل للابعاد الاشیاء
				جسم	لا فی موضوع

معانی					
کلیات	جنس	فصل	افراد کلیات	جنس	فصل
انسان	حیوان	ناطق	زید	حیوان	ناطق
			بکر	حیوان	ناطق
			عمر	حیوان	ناطق



In short, کلیات are five: 1. جنس 2. نوع 3. فصل 4. خاصہ 5. عرض عام

**Note:** Hereunder are a few terms commonly used by the logicians:

1. حیوان : living being
2. ناطق : possessor of intellect
3. جوہر (primary matter) that which exists by itself. This is contrary to عرض (accident) which is dependent on something else for its existence.
4. جسم نامی : a body which grows like trees, plants and animals.
5. جسم مطلق or جسم : body (that جوہر which possesses length, breadth and height).
6. حاس : that which has feeling.

معانی					
کلیات	جنس	فصل	افراد کلیات	جنس	فصل
انسان	حیوان	ناطق	زید	حیوان	ناطق
			بکر	حیوان	ناطق
			عمر	حیوان	ناطق

حیوان	جسم	حسّ	انسان	حیوان	ناطق
	نامی	متحرک	بقر	حیوان	ناطق
		بالارادہ	فرس	حیوان	صائب
جسم نامی	جسم	ذی نماء	حیوانات	جسم نامی	حساس
			نباتات	جسم	متحرک بالارادہ
جسم مطلق	جوہر	قابل	حیوانات	جسم نامی	حساس
		للابعاد		جسم	متحرک بالارادہ
		الثلاثہ	نباتات	جسم	ذی نماء
		جمادات	جمادات	جوہر	قابل للابعاد الثلاثہ
جوہر	موجود	قائم بذاتہ	حیوانات	جسم نامی	حساس
	موجود	لا فی موضوع	نباتات	جسم	متحرک بالارادہ
			جمادات	جوہر	ذی نماء
			ملائکہ	موجود	قابل للابعاد الثلاثہ
				لا فی موضوع	



## EXERCISE

Hereunder two words are being written. Write which one is **فصل** or **نوع**, **جنس** of the other:

1. Animal - horse .
2. Pomegranate tree –growing body (**جسم نامی**) .
3. Animal – that which has feeling (**حساس**) .
4. Horse – neighing .
5. Horse – body (**جسم مطلق**) .
6. Donkey – braying .



## LESSON TEN

THE TECHNICAL TERM **ماهو**

To find out the reality of anything, the logicians use the term **ماهو**؟ For example if they wish to know the reality of a human being they will pose the following question **الانسان ماهو**؟ i.e. what is the reality of man? In answer to this at times the distinctive reality (**حقیقتِ مختصہ**) is mentioned and at times the collective reality (**حقیقتِ مشترکہ**) is mentioned.

**حقیقتِ مختصہ**: That reality which is unique and distinct with something e.g. **حيوان ناطق** is the distinctive quality of man, **حيوان صايل** is the distinctive quality of a horse, etc.

**حقیقتِ مشترکہ**: That reality which is not confined to one thing but common with a few things e.g. **حيوان** is the reality found in humans, cows, sheep horses, etc.



1. If ماہو؟ is asked regarding one thing only, then the حقیقتِ مختصہ will be given in answer to this e.g.

ماہو؟ انسان , the answer will be حیوانِ ناطق which is the حقیقتِ مختصہ of man.

2. If ماہو؟ is asked regarding two or more things then the حقیقتِ مشترکہ will be given in answer to this e.g. what is the reality of man, cows and sheep? The answer to this will be حیوان since this is a common reality found in all three. If tree is also added on then this answer will be جسمِ نامی . If stone is also included the answer will be جسم since this is the حقیقتِ مشترکہ of all.

## EXERCISE

Answer the following questions?

1. What is a human being and horse?
2. What is a horse and goat?
3. What is the sun, the moon and the mango tree?
4. What is a donkey?
5. What is water, wind and animal?
6. What is a horse?
7. What is a fly, pigeon and donkey?
8. What is a human being?
9. What is a goat, brick and stone?
10. What is the heavens, earth and Zaid?





## LESSON ELEVEN

فصل and جنس The types of

جنس is of two types :

1. جنس قریب 2. جنس بعید

1. جنس قریب is that جنس when its افراد (individuals) are asked about their reality, the answer is always that جنس e.g. حیوان is the جنس قریب of human beings because all the افراد of human beings like Zaid, Bakr, Amr are حیوان.

2. جنس بعید is that جنس when its افراد (individuals) are asked about their reality, the answer is not necessarily that جنس e.g. جسم نامی is the جنس بعید of human beings because if the reality of humans, horses and trees are asked, the answer will be جسم نامی. However if the reality of only human beings and horses are asked, the answer will be حیوان and not جسم نامی.

فصل is also of two types :

1. فصل قریب 2. فصل بعید

1. فصل قریب is that فصل which separates the other common جزئیات of the جنس قریب e.g. ناطق is the فصل قریب of human beings since it separates it from all the other جزئیات of its جنس قریب e.g. horses, cows, sheep, etc.

2. فصل بعید is that فصل which separates the other common جزئیات of the جنس بعید but not the جزئیات of the جنس قریب e.g. حساس is the فصل بعید of human beings since it separates it from all the other جزئیات of its جنس بعید like جسم نامی but all its جزئیات of its جنس قریب e.g. horses, cows, sheep, etc also possess the same quality.





## LESSON TWELVE

### THE LINK AND RELATIONSHIP BETWEEN TWO کلی

Between two کلی, one of four relationships can be found:

1. تساوی      2. تباین      3. عموم و خصوص مطلق  
4. عموم و خصوص من وجه

1. **تساوی** - This is the relationship found between two کلی when every individual of one کلی applies to every individual of the other e.g. انسان and ناطق. Every انسان is ناطق and vice-versa. These two کلی are called متساویین.

2. **تباین** - This is the relationship found between two کلی when not one individual of one کلی applies to any individual of the other e.g. انسان and فرس. No انسان is فرس and vice-versa. These two کلی are called متباینین.

3. **عموم و خصوص مطلق** - This is the relationship found when every individual of one کلی applies to another,

whereas every individual of the second کلی does not apply to the first کلی e.g. حیوان and انسان. Every individual of انسان e.g. Zaid, Bakr, Amr is also حیوان. However every individual of حیوان e.g. horse, cow is not انسان. Only some individuals of حیوان are انسان. The first word (in this instance انسان) is called خاص مطلق and the second word (in this instance حیوان) is called عام مطلق. Together they are referred to as عام و خاص مطلق.

4. **عموم و خصوص من وجه** - This is the relationship found when some individuals of one کلی applies to another, and vice-versa e.g. حیوان and ابيض (white). Some حیوان are white e.g. duck, sheep. Some حیوان are not white e.g. elephant, buck. Some white things are حیوان e.g. ducks, sheep; and some are not e.g. white clothing, chalk. The relationship between حیوان and ابيض is called عام و خاص من وجه. Each one of them is called عموم و خصوص من وجه.



## EXERCISE

Write down the relationship between the following two کلی :

- |                       |                 |                 |                |
|-----------------------|-----------------|-----------------|----------------|
| 1. حيوان - فرس        | 2. حجر - انسان  | 3. حمار - جسم   | 4. حيوان - ردي |
| 5. شجر نخل - جسم نامی | 6. حمار - جسم   | 7. انسان - بقرة | 8. انسان - ردي |
| 9. حمار - غنم         | 10. فرس - صابيل |                 |                |



## LESSON THIRTEEN

## THE TYPES OF مُعَرِّف

The definition of قول شارح and تعريف , مُعَرِّف has been explained before. Know well that قول شارح and تعريف is of four types:

1. حد تام (complete definition)
2. حد ناقص (imperfect definition)
3. رسم تام (complete description)
4. رسم ناقص (imperfect description)

1. جنس قریب (definition) composed of حد تام is that فعل of انسان is حيوان ناطق , the حد تام of فعل and فصل قریب e.g. the حد تام of انسان is حيوان ناطق .  
كلمة دلت على معنى في نفسها مقترن بأحد الأزمنة الثلاثة

2. حد ناقص (definition) composed of فصل قریب and جنس بعيد or only فصل قریب e.g. the حد ناقص of فعل is فصل قریب , the حد ناقص of انسان is فصل قریب .  
لفظ دلت على معنى في نفسها مقترن بأحد الأزمنة الثلاثة



3. **نفس قریب** (definition) composed of **رسم تام** is that **خاصه** e.g. the **رسم تام** of **انسان** is **حيوان ضاحك**, the **رسم تام** of **كلمة قابلة لكون الامر** is **فعل**.

4. **نفس بعيد** (definition) composed of **رسم ناقص** is that **خاصه** or only **خاصه** e.g. the **رسم ناقص** of **انسان** is **بهم ضاحك** or **لفظ قابل لكون الامر** is **فعل** of **رسم ناقص**, the **خاصه** or **قابلة لكون الامر**.

### EXERCISE

Hereunder, the **معرّف** is being mentioned. Explain which type of **معرّف** (definer) is being used.

1. **جوهر ناطق**
2. **جسم نامی ناطق**
3. **جسم حساس**
4. **جسم متحرک بالاراده**
5. **حيوان صائِل**
6. **حيوان ناطق**
7. **جسم ناطق**
8. **حساس**
9. **ناطق**
10. **لفظ وضع لمعنى مفرد**



## LESSON FOURTEEN

### تعريف DEFINITION OF

The definition of **دلیل** and **حجت** has already been mentioned. **دلیل** or **حجت** is made up of two or more **قضیه**.

**قضیه** (assertoric statement or proposition) is a statement which can be said to be true or false e.g. Zaid is standing, Amr is sitting, Bakr is not sleeping.

**قضیه موجبه** (positive statement)-That **قضیه** in which one thing is established for another e.g. Zaid is standing.

**قضیه سالبه** (negative statement)-That **قضیه** in which one thing is negated for another e.g. Zaid is not standing, Amr is not sitting.

**قضیه** is of two types: 1. **حمله** 2. **شرطیه**

1. **حمله** (attributive or categorical proposition) is that **قضیه** in which one thing is established or negated for another e.g. Zaid is standing, Amr is not sitting.



The first portion is called **موضوع** (subject) e.g. Zaid, Amr. The second portion of the sentence is called **محمول** (predicate) e.g. standing, not sitting. The particle which connects the two is called **رابط** (connecting word) e.g. is, was. In Arabic, the **رابط** is normally concealed (**مستتر**).

**موضوع** is of 4 types with regards to its **قضيه حمله**:

1. **شخصيه** (singular proposition): That **قضيه حمله** in which the **موضوع** is a specific individual e.g. Zaid is a scholar, Amr is a writer.
2. **طبعيه** (innate proposition): That **قضيه حمله** in which the **موضوع** is a **كلى** and a ruling is passed on its nature (**طبعيه**) and not on the individuals of the **كلى** e.g. **الانسان نوع**.
3. **مهمله** (indefinite proposition): That **قضيه حمله** in which the **موضوع** is a **كلى** and a ruling is passed on the individuals of the **كلى** which are not mentioned e.g. Man is very impatient, students are lazy.

4. **محصوره** (determinate proposition): That **قضيه حمله** in which the **موضوع** is a **كلى** and a ruling is passed on the individuals of the **كلى** which are mentioned e.g. Some students are intelligent, all singers are evil. The words which refer to the type and amount of individuals in **محصوره** are called **سور** (quantifier) e.g. some, all, none.

### THE TYPES OF **محصوره**

1. **موجبه كليه** (universal affirmative proposition)  
That **قضيه محصوره** in which every individual / particle of the **موضوع** is established for the **محمول** e.g. **كل انسان حيوان**.
2. **موجبه جزئيه** (particular affirmative proposition)  
That **قضيه محصوره** in which some individuals / particles of the **موضوع** is established for the **محمول** e.g. **بعض الحيوان انسان**.
3. **سالبه كليه** (universal negative proposition)  
That **قضيه محصوره** in which every individual / particle of the **موضوع** is negated for the **محمول** e.g. **لا شيء من الانسان بحجر**.



4. **سالبه جزئیه** (particular negative proposition)

That **قضیه محصوره** in which some of the individuals / particles of the **موضوع** is negated for the **محمول** e.g. **بعض الحيوان ليس بانسان**

**Note:** In mantiq, discussion is generally centred on these four types. Therefore learn them well.

**Exercise**

Explain which type of **قضیه** is found in the following:

1. Amr is in the masjid.      2. Every horse neighs.
3. Every donkey is not lifeless.      4. No stone is human.
5. Some humans are illiterate.      6. Every horse has a body.
7. Every living being will die.      8. The word **جنس** is **حيوان**.
9. Every proud person is disgraced.      10. Every humble person is honoured.

**LESSON FIFTEEN****قضیه شرطیه**

**قضیه شرطیه** (conditional proposition) is that sentence composed of two **قضیه**.

e.g. 1. If the sun is out, then it is day. 'The sun is out' is one **قضیه** and 'it is day' is another **قضیه**.

2. Zaid is either literate or illiterate. Zaid is literate is one **قضیه** and Zaid is illiterate is another **قضیه**.

The first portion is called **مقدم** (antecedent) and the second portion is referred to as **تالی** (consequent) e.g. If the sun has risen, the day is present. In this example 'if the sun has risen' is the **مقدم** and 'the day is present' is the **تالی**. The **رابط** between the two is the ruling passed on both.



**قضية شرطية** is of two types:

1. **مُتَّصِلَةٌ** (conditional conjunctive proposition)
2. **مُنْفَصِلَةٌ** (conditional disjunctive proposition)

**شرطية متصلة** is that sentence in which by accepting one **قضية** a positive or negative ruling can be passed on another **قضية**. If a positive ruling is passed, it will be called **متصلة موجبة** e.g. If Zaid is a human, then he is a living being. If a negative ruling is passed, it will be called **متصلة سالبة** e.g. If Zaid is a human, then it cannot be that he is a horse.

**شرطية متصلة** can further be broken up into two types:

- a. **متصلة لزومية** is that **شرطية متصلة** in which there is such a binding relationship between the **مقدم** and **تالي** that if the **مقدم** is found, then definitely the **تالي** will be found e.g. If the sun rises, it will be day.

- b. **متصلة اتفاقيه** is that **شرطية متصلة** in which there is no binding relationship between the **مقدم** and **تالي** e.g. If a human being is living, then a stone is lifeless. Here, there is no necessary relationship between the two parts of the sentence even though they are coincidentally correct.





## LESSON SIXTEEN

### شرطية منفصلة

شرطية منفصلة is that sentence in which a ruling of contradiction (تتانی) between two matters are passed e.g. This is either a human or stone.

شرطية منفصلة is of three types:

1. حقیقت
2. مانعة الجمع (mutually exclusive)
3. مانعة الخلو (totally exhaustive)

1. حقیقت - When there is such a contradiction between the مقدم and تتالی that both cannot be combined, nor can both be denied e.g. This number is either even or odd. A number cannot be even and odd, nor can any number be void of one of them.

2. مانعة الجمع - When there is such a contradiction between the مقدم and تتالی that both cannot be combined, however it is possible to negate both e.g. This thing is either a human being or stone. It is impossible for something to be both human and a stone. It is however possible for the item to be none of the two e.g. wood.

3. مانعة الخلو - When there is such a contradiction between the مقدم and تتالی that both can be combined, however it is impossible to negate both e.g. Either Zaid is in the water or he is not drowning. Both can be found (Zaid is in the water and he is not drowning) or even one (Zaid is not in the water and is not drowning or Zaid is in the water and is drowning). However it is impossible for none to be found i.e. Zaid is not in the water and is drowning.



شرطية منفصلة can further be broken up into two types:

1. **منفصلة عنادية** is that **شرطية منفصلة** in which the **مقدم** and **تالي** demands separation e.g. This number is either even or odd. A number can only be one of the two. It is impossible to be both.
2. **منفصلة اتفاقية** is that **شرطية منفصلة** in which the **مقدم** and **تالي** do not demand separation, but separation takes place co-incidentally e.g. Zaid is either a writer or a poet. The sentence will be correct in the context when Zaid is either one of the two. However it is not always necessary since people can be both writers and poets.

## Exercise

Which type of **تضيي منفصلة** are the following ?

1. This is either a horse or a donkey.
2. This is either a living being or white.
3. Zaid is either learned or ignorant.
4. Amr is either dumb or he speaks.
5. Bakr is either a poet or writer.
6. Zaid is either in the house or masjid.
7. Khalid is either sick or well.
8. Zaid is either standing or sitting.
9. Man is either successful or a failure
10. Either Zaid is not burning or he is touching the fire.





## LESSON SEVENTEEN

### تناقض (Contradiction)

تناقض is for two قضيه to be so different that if one قضيه is accepted to be true, then the other will definitely be false e.g. 'Zaid is learned.' 'Zaid is not learned.' These are two قضيه. If one is true, then the other is definitely false.

In these two قضيه in which there is تناقض, each one will be called the نقيض (opposite) of the other.

Those two قضيه in which there is تناقض (contradiction) will be called نقيضين.

For تناقض to be established, there must be unanimity in eight things which are referred to as وحدات ثمانية. If any of these are not found, then there will not be تناقض.

1. The موضوع (subject) must be one. In the sentences 'Zaid is standing' and 'Amr is not standing' there is no تناقض since the موضوع is different.

2. The محمول (predicate) must be one. In the sentences 'Zaid is standing' and 'Zaid is not sitting' there is no تناقض since the محمول is different.

3. The مكان (place) must be one. In the sentences 'Zaid is sitting in the masjid' and 'Zaid is not sitting in the house' there is no تناقض since the مكان (place) is different.

4. The شرط (conditional clause) must be one. In the sentences 'Zaid's finger moves if he is writing' and 'Zaid's finger does not move if he does not write' there is no تناقض since the شرط (conditional clause) is different.

5. The نسبت (relationship) must be one. In the sentences 'Zaid is Amr's father' and 'Zaid is not Bakr's father' there is no تناقض since the نسبت (relationship) is different.



6. The زمان (time) must be one. In the sentences 'Zaid studies during the day' and 'Zaid does not study during the night' there is no تناقض since the زمان is different.

7. The two قضيه must be the same with regards to amounts (i.e. كل and جزء). It should not happen that in one sentence, a ruling is passed on a whole object (كل); and in the second sentence, a ruling is passed on part of an object (جزء) e.g. This food is not sufficient i.e. for all the people. This food is sufficient i.e. for some people. Here there is no تناقض since in the first sentence, a ruling is passed regarding all the people, whilst in the second, a ruling is passed regarding only some people.

8. The two قضيه must be the same with regards to مفعول and فعل i.e. in both the محمول will be established for the موضوع, either بالقوة or بالفعل e.g. This grape-juice is intoxicating i.e. بالقوة. This grape-juice is not intoxicating i.e. بالفعل. Here there is no تناقض since there is difference with regards to قوت and فعل.

بالقوة means to have the ability e.g. Zaid is the king بالقوة. This means that he has the ability to become the king. At the present moment he is not the king.

بالفعل means to be at the present moment in that condition E.g. Zaid is the king بالفعل. This means that presently he is the king.

**Note:** In قضيه محصوره, there is one additional condition.

There must be difference with regards to كلي and جزئي i.e. if one sentence is a كلي, the second will be جزئي.

The نقيض of موجب كلي will be سالبه جزئي e.g. 'Every human being has a heart.' The نقيض of this will be 'Some human beings do not have a heart.'

The نقيض of سالبه كلي will be موجب جزئي e.g. 'No human being is a stone.' The نقيض of this is 'Some human beings are stone.'



## Exercise

Write the **نقيض** of the following sentences.

1. Every horse neighs. 2. Some white objects are animals 3. Every human has a body. 4. Some humans are writers. 5. Some sheep are not black. 6. No human is a tree.

Is there **تناقض** in the following sentences? If not, then which condition is not being fulfilled?

1. Amr is in the masjid. Amr is not in the house.
2. Zaid sleeps at night. Zaid does not sleep during the day.
3. Hinda is Zaid's wife. Hinda is not Bakr's wife.
4. Europeans are white (their body). Europeans are not white (their hair).
5. Zaid is reading. Amr is not reading.



## LESSON EIGHTEEN

عكس مستوی

**عكس مستوی** (Conversion)- This is to place the first portion of a **قضية** into the second and to place the second portion into the first e.g. 'Every human is a living being.' The **عكس مستوی** of this is 'Some living beings are human.'

In a **قضية حملیه**, the **موضوع** will be made the **محمول** and vice-versa.

In **قضية شرطیه**, the **مقدم** will be made the **تالی** and vice-versa.

Two points are necessary to take note of in **عكس مستوی**.

If the first sentence is true or regarded as true, then after inverting it, it should also be true or regarded as true.

The **کیف** should remain. If the first sentence is **موجبة** (positive), then the inverted sentence should be



the same. Similar is the case if the first sentence is <sup>سالیه</sup> (negative).

1. The <sup>عکس مستوی</sup> of <sup>موجبہ جزئیہ</sup> is <sup>موجبہ کلیہ</sup> e.g. the <sup>عکس مستوی</sup> of 'Every human being is living' is 'Some living beings are human.'

2. The <sup>عکس مستوی</sup> of <sup>موجبہ جزئیہ</sup> is <sup>موجبہ جزئیہ</sup> e.g. the <sup>عکس مستوی</sup> of 'Some human beings are living' is 'Some living beings are human.'

3. The <sup>عکس مستوی</sup> of <sup>سالیہ کلیہ</sup> is <sup>سالیہ کلیہ</sup> e.g. the <sup>عکس مستوی</sup> of 'No human is a stone' is 'No stone is a human.'

4. The <sup>عکس مستوی</sup> of <sup>سالیہ جزئیہ</sup> is not always inverted correctly e.g. the <sup>عکس مستوی</sup> of 'Some living beings are not humans' is 'Some humans are not living beings.' The first sentence is correct whilst the second is not correct.

## Exercise

Extract the <sup>عکس مستوی</sup> of the following sentences:

1. Every human is a possessor of a body.
2. No donkey is intelligent.
3. Every greedy person is disgraced.
4. All Muslims accepts Allah ﷻ to be one.
5. Some Muslims do not perform salah.
6. Some Muslims fast.
7. Every content person is beloved.
8. No donkey is lifeless.





## LESSON NINETEEN

قیاس

قیاس is of three types:

1. قیاس
2. استقراء
3. تمثیل

قیاس (syllogism)—That statement made up of two قضیہs that by accepting them, one is forced to accept a third قضیہ. This third قضیہ is called نتیجہ (conclusion) e.g.

1. Every human is a living being.
2. Every living being has a body.

The نتیجہ (result) of this is 'Every human has a body.'

The موضوع of the نتیجہ is referred to as اصغر (minor term) which is 'Every human' in the above example.

The محمول of the نتیجہ is referred to as اکبر (major term) which is 'has a body' in the above example.

The قضیہ which forms part of the قیاس is referred to as مقدمہ (premiss). In the above example 'Every human is a living being' is the first مقدمہ and 'Every living being has a body' is the second مقدمہ.

The مقدمہ in which the اصغر is found is called صغری (minor premiss). In the above example 'Every human is a living being' is the صغری.

The مقدمہ in which the اکبر is found is called کبری (major premiss). In the above example 'Every living being has a body' is the کبری.

The portion of the قیاس which is repeated is referred to as حد اوسط (middle term).

The manner of extracting the نتیجہ is to delete the حد اوسط. Whatever remains will be the نتیجہ. In the above example the word 'living being' is repeated and thus deleted. The نتیجہ is thus 'Every human has a body.'



If the **حدّ اوسط** is the **علت** (cause) for the result in reality and in one's deduction, then this is referred to as **دلیل لمی** e.g. someone sees a fire. From this he deduces that there must be smoke also. The fire is the actual cause for the smoke and the cause of one's deduction.

If the **حدّ اوسط** is the **علت** (cause) for the result in one's deduction but not in reality, then this is referred to as **دلیل انی** e.g. someone sees smoke and deduces there must be fire. The smoke is the cause for deducing the fire but not the cause in reality.



## LESSON TWENTY

### FOUR **شکل** S

The form which occurs when the **حدّ اوسط** is placed with the **اکبر** and **اصغر** is referred to as **شکل**. There are four **شکل** s :

**شکل 1<sup>st</sup>** : When the **حدّ اوسط** is the **محمول** in the **صغری** and the **موضوع** in the **کبری** e.g. 'Every human being is a living object.' This is the **صغری**. 'Every living object has a body' This is the **کبری**. The **نتیجہ** is thus 'Every human being has a body.' The **حدّ اوسط** is 'living object' which is found in the **محمول** of the **صغری** and the **موضوع** of the **کبری**.

**شکل 2<sup>nd</sup>** : : When the **حدّ اوسط** is the **محمول** in the **صغری** and the **کبری** e.g. 'Every human being is a living object.' The **نتیجہ** (کبری) 'No stone is a living object.' (صغری) is thus 'No human is a stone.' The **حدّ اوسط** is 'a living object'.



**3<sup>rd</sup> شکل** : When the حدّ اوسط is the موضوع in the صغری and the کبری e.g. 'Every human being is a living object.' (صغری) 'Some human beings are literate.' (کبری) The نتیجہ is thus 'Some living objects are literate.' The حدّ اوسط is 'human being'.

**4<sup>th</sup> شکل** : When the حدّ اوسط is the موضوع in the صغری and the محمول in the کبری e.g. 'Every human being is a living object.' (صغری) 'Some literate beings are human beings.' (کبری) The نتیجہ is thus 'Some living objects are literate.' The حدّ اوسط is 'human being'.

## Exercise

Hereunder a few قیاس will be written. Point out the

شکل g. نتیجہ f. کبری e. صغری d. حدّ اوسط c. اکبر b. اغفر

Every human being possesses intellect. Every being which possesses intellect has a body.

Every human being is a living object. No living object is a stone.

Some living objects are horses. Every horse neighs.

Some Muslims perform salah. All who perform salah are beloved in the sight of Allah ﷻ.

Some Muslims shave their beards. All those who shave their beards are disliked by Allah ﷻ.





## LESSON TWENTY-ONE

### The types of قیاس

قیاس is of two types:

1. استثنائی (syllogism by exclusion)
2. اقترانی (syllogism by combination)

1. **استثنائی** : That قیاس wherein the نتیجہ or the نقیض of the نتیجہ is mentioned e.g.

a. If the sun is out, it is daytime. (صغری) However the sun is out. (کبری) Thus it is daytime. (نتیجہ)

In this قیاس, the نتیجہ is mentioned in the موضوع without any change in the order.

b.) If the sun rises, it will be daytime. (صغری) However it is not daytime. (کبری) Thus the sun has not risen. (نتیجہ) In this قیاس, the نقیض of the نتیجہ (the sun rises) is mentioned in the موضوع.

استثنائی is made from two قضیہ, the first being قضیہ شرطیہ and the second being قضیہ حملیہ. In between the two, the

article of استثناء (exclusion), لکن is used. For this reason, is referred to as استثنائی.

**اقترانی** : That قیاس in which the parts of the نتیجہ are mentioned separately. However the نتیجہ or the نقیض of the نتیجہ are not mentioned completely and neither is لکن used. اقتران means 'to join'. In this قیاس, the صغری and کبری are joined together to form a result. Examples of this type have passed in the previous lesson.





## LESSON TWENTY-TWO

### استقراء (Induction)

استقراء literally means to search, seek or to take a study and investigate.

Technically, it refers to studying the individuals of a کلی, and when some special quality is found in them, to pass a judgement of that quality in all the individuals of that کلی e.g. a person made a study of 100 students in a madrassah comprising 500 students. He found all of them to be intelligent. Thus he passed a judgement that all the students of the madrassah are intelligent. This form of قیاس is generally found in surveys, etc.

استقراء is of two types :

1. استقراء تام : This is to make a study of all the individuals under a کلی and then to pass a ruling e.g. in a certain area there are 1000 policemen. All of them are studied and it is seen that all of them accept bribes.

So we pass a ruling that every policeman in that area accepts bribes.

2. استقراء ناقص : This is to make a study of some individuals under a کلی and then to pass a ruling e.g. in a certain area there are 1000 policemen. 200 of them are studied and it is seen that these accept bribes. So we pass a ruling that every policeman in that area accepts bribes.

The first type gives conviction and definiteness (یقین) whilst the second type gives an assumption or supposition (ظن) since it is possible in the remaining 800 there are many who do not accept bribes.





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## LESSON TWENTY-THREE

### تمثيل (Analogy)

**تمثيل** literally means to make one thing similar to another. Technically it means to find some ruling (حكم) in a **جزئ**, and then to search for its cause (علت). When this same cause (علت) is found in another **جزئ** then to pass the same ruling for that **جزئ** is called **تمثيل** according to the logicians and **قياس** according to the fuqaha (jurists). An example of this is that Allah ﷻ has stated that alcohol is prohibited. By pondering we realise that the cause for this ruling is due to intoxication. We find this same factor of intoxication in opium, dagha, cocaine, marijuana and other drugs. We thus pass the same ruling of prohibition on all of these.

There are four parts found in **تمثيل** :

**اصل** (مقيس عليه): The first **جزئ** in which the **حكم** is found e.g. alcohol.

**فرع** (مقيس): The second **جزئ** in which the **حكم** of the first is passed e.g. drugs.

**علت**: The cause for the ruling passed e.g. intoxication.

**حكم**: The ruling passed e.g. prohibited.





## LESSON TWENTY-FOUR

مادہ قیاس

Every مادہ قیاس has a صورت and مادہ.

صورت of قیاس: This is the form of قیاس which is attained by giving order to the مقدمات and then by joining the حد اوسط which is also called شکل as has passed before.

مادہ of قیاس: This is the subject matter and contents of the مقدمات of قیاس which is at times ظنی, یقینی etc.

قیاس with regards to its مادہ is of five types.

They are referred to as صناعات خمس.

1. قیاس برہانی: That قیاس which is made up of such مقدمات which are یقینی (definite), whether the مقدمات are بدیہی

**1. Note:** If in any matter there is equal doubt whether it occurs or not, then this is referred to as شک. If one's thought is overpowering then this is referred to as ظن and the overpowered thought will be called دوہم. If one's thought is only in one direction and there is no thought of anything else, then this is referred to as یقین.

or نظری e.g. Muhammad ﷺ is Allah ﷻ's messenger.

(صغری) It is compulsory to obey every messenger of Allah ﷻ. (کبری) Thus it is compulsory to obey Muhammad ﷺ. (نتیجہ).

قیاس جدلی: That قیاس which is made up a.) from

such مقدمات which are famous, or b.) from such مقدمات which are accepted by a certain group of people whether

they are correct or incorrect e.g. a.) To kill unjustly is oppression. (صغری) All oppression is abominable.

b.) Thus to kill unjustly is abominable. (نتیجہ).

Normally used in debates when one party uses principles of another party to break their claims.

قیاس خطابی: That قیاس which is made up of such

مقدمات in which one's overpowering thought is that they are true e.g. Farming is beneficial. (صغری) Every

beneficial thing is worthy of doing. (کبری) Thus farming is worthy of being done. (نتیجہ) These are normally taken

from those people regarding whom one has good thoughts e.g. scholars, pious people, etc.



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نظری e.g. Muhammad ﷺ is Allah ﷻ's messenger.

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from those people regarding whom one has good thoughts e.g. scholars, pious people, etc.



4. **قیاس شعری** : That **قیاس** which is made up of such **مقدمات** which are mere thoughts of imagination whether they are true or false in reality e.g. Zaid is a moon. (صغری) Every moon gives of light. (کبری) Zaid gives of light. (نتیجہ)

5. **قیاس سفسطی** : That **قیاس** which is made up of such **مقدمات** which are false and conjectured e.g. Pointing to a picture of a horse you say, "This is a horse." (صغری) Every horse neighs. (کبری) Thus this horse neighs. (نتیجہ)



## LESSON TWENTY-FIVE

### قیاس برہانی

Since **قیاس برہانی** contains such **مقدمات** which shows definiteness, its **نتیجہ** is also definite, in comparison to the other forms. Therefore the best manner of proving anything is through this form of **قیاس**. This type of **قیاس** is of six types:

1. **اولیات** : Those sentences which the intellect accepts immediately with no need of any proof e.g. One is more than half.
2. **فطریات** : Those sentences which when they come into the mind, then its proof is not absent from the mind e.g. four is an even number. The proof of this is that it can be equally divided.
3. **تجربیات** : Those sentences which are known after continuous experience e.g. Panado is good for fever.



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3. **تجربیات** : Those sentences which are known after continuous experience e.g. Panado is good for fever.



4. **حدیثات** : Those sentences which appear in the mind immediately without needing to resort to giving order to the **كبرى** and **صغرى** e.g. if an expert in grammar is asked regarding the word masaaqid, immediately he will reply and say that it is a **غير منصرف** word on the scale of **جمع منتہی المجموع**.
5. **متواترات** : Those sentences which are proven by such a large number of people that it is impossible that all of them are speaking lies e.g. Makkah Mukarramah is in Saudi Arabia.
6. **مشاہدات** : Those sentences which one comes to know of by his external senses like his eyes, ears, nose, etc. or by his internal senses like the feeling of hunger, thirst etc.



